

1816. OCHSENHEIMER, *Schm. Eur.*, iv, 96.

Monogramma, glyphica, triquetra, mi. Cites Hübner's *Tentamen* for name and includes his type. Ochsenheimer gives no generic description, and yet he is constantly cited as author. Hübner's property should be restored to him.

LITOGNATHA.

1873. GROTE, *Bull. Buff. Soc. N. S.*, 85.

Nubilifascia, sole species and therefore type.

1895. GROTE, *Proc. Am. Phil. Soc.*, 429.

Nubilifascia, cribrumalis. This generic name is referred in the Washington Catalogue to Hormisa Walker, but Walker's original specimen over this label we saw in 1867, and it was a specimen of *Epizeuxis æmula*. This determination is supported by the text of Walker's description of the genus *Hormisa*, which agrees with *Epizeuxis* and absolutely contradicts *Litognatha*. *Litognatha* should be restored.

ZANCLOGNATHA.

1857. LEDERER, *Noct. Eur.*, 211.

Tarsiplumalis, tarsicrinalis and others.

1895. GROTE, *Proc. Am. Phil. Soc.*, 424.

Tarsiplumalis, tarsipennalis and others. *Tarsiplumalis* may be taken as type, as stated in *Buffalo Bulletin*, 1874.

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A MODERN DELAWARE TALE.

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(Read January 3, 1902.)

The chief differences between the two ancient dialects of the Lenâpe, viz., the Unami-Unalachtigo and the Minsi, have been pointed out by the late Dr. Brinton (*The Lenâpe and their Legends*, pp. 91ff.). Both these varieties of Delaware speech are still in use in a modern form—the Unami-Unalachtigo by the descendants of the Delawares who now occupy lands in Indian Territory, in the

Muskogee Agency of the Cherokee Nation, and the Minsi by about three hundred Indians in Ontario, Canada, viz., one hundred at Munceytown, one hundred at Moraviantown, the seat of a Moravian mission, and the same number at Hagersville, on the Six Nations' (Iroquois) Reserve. There are also a few Minsis at New Westfield, near Ottawa, Kansas, most of whom are under the charge of the Moravian Church.¹

The following witchcraft story in the modern Minsi was sent to me, with other MS. material, by Mr. Nelles Montour, Chief of the Minsis at Hagersville, Ont., a well-educated Indian who writes his own language with great clearness. Like all Indian scribes, however, Chief Montour writes syllabically, separating the syllables of his texts and not the words, a process which makes a correct edition of his MSS. extremely difficult. For example, in the following tale in II. ^b Montour wrote *keerh keeth qta*, as three distinct syllables. This resolves itself under analysis into *keerhkee th'q'ta* 'by the fire.' His translation also is in many instances so free as rather to obscure the true meaning of the original. Thus, in IV. ^c, he renders *chee quack leetahhawa dulwihkawawh* 'I am a greater man than he.' The correct translation is undoubtedly 'Do not think about it; I will overcome him.' Then, too, the not always uniform, cumbrous English system of spelling followed by Montour, in common with those of his tribe who are members of the Church of England, makes an accurate analysis of his texts doubly trying. The English values of the consonants probably do not reproduce the Indian sounds with great exactness, as may be seen from Montour's constant use of the spelling *quack* 'what,' which clearly should be written *queq* (see below on III. ^b), as well as from his consistent omission of the *n* prefix of the first person before *g* and before the intercalary *-d-*, as in *gutauch*, I. ^c; *dilnoom*, III. ^b; etc. The Moravian Minsis still use the much more appropriate German system of phonetics.

The analysis of the following tale has been made chiefly by means of the Old Delaware materials left by the German Moravian missionaries of the eighteenth century, tabulated in a convenient form by Dr. Brinton in his *Lenâpe-English Dictionary*.² In cases

¹ These details were furnished by Chief Nelles Montour, of Hagersville, Ont., and by Mr. Dew M. Wisdom, formerly Indian Agent at Muskogee, I. T.

² *A Lenâpe-English Dictionary*, by Daniel J. Brinton, A.M., M.D., and Rev. Albert Seqaqkind Anthony, Philadelphia, 1888. The material is drawn from a MS. dictionary preserved in the Moravian archives at Bethlehem, Pa.

where the Minsi deviates greatly from the mixed Unami-Unalachtigo dialect, in which the missionaries wrote, I have had recourse to the vocabularies of the cognate Abenaki and Ojibwe languages,³ which have given fairly satisfactory aid in every instance save one (in V. ^b). The chief phonetic variation between Montour's dialect and the language of the Moravian missionaries is the appearance of *th* (soft, as in 'this') in Minsi as representing *s* in Unami-Unalachtigo; cp. *wsheetha* for O. D. *w'schiessa* 'his uncle,' the ending *-multhoo* for O. D. *-mallsin*, etc. Brinton asserts (*Dict.*, p. vi) that this *s* in O. D. was due to the fact that the Germans were unable to distinguish the soft *th*, which they accordingly represented by *s*. Thus Anthony, Brinton's native authority, states (*Dict.*, p. 115) that the common word for 'boy' in his language is *skahenso*, which appears in Montour's text in the form *thkuhinthoowh*, IV. ^a, representing the actual pronunciation. Furthermore, in the letter from Chief Gottlieb Tobias (*Len. Legends*, p. 88) we find the form *lichsoagan* 'language,' which Montour would write *leerhthoowawgun*. In other words, those Indians who read the language according to the German system lisp the *s*.

In the following modern Minsi text these important points with regard to the pronunciation should be noted: 1. Medial and final *h* is never an aspirate, but merely a pause. 2. The combination *ng* is pronounced like *ng* in 'king.' 3. The combination *rh* is a deep guttural *gh*. Actual *r* has not existed in Lenape since the days of the early Swedish colony in Pennsylvania and New Jersey. It is now represented by *l* as in modern Abenaki (*l* = ancient *r*). 4. *W* before another consonant is pronounced, as in Passamaquoddy, with a short unclear vowel following it, similar to the Hebrew *Sh'va mobile*. 5. *Wh* is a guttural combination composed of *w* + *kh*. 6. The apostrophe (') indicates a very short *u*. 7. The vowels are to be pronounced exactly as in English.⁴ The O. D. words are written entirely according to the German system. The Abenaki vowels are pronounced as in Italian, except the *ô*, which has the sound of the French nasal *on*. The sign ' indicates a soft guttural voice-stop similar to the Arabic medial *He*. The vowels

³ The Abenaki material is drawn from a dictionary of the modern dialect now in course of preparation by myself, and the Ojibwe words are taken from Baraga's *Dictionary of the Otchipwe Language*, Cir cinnati, 1853.

⁴ Cp. Prince, "Notes on the Modern Minsi Delaware Dialect," *Amer. Journal of Philol.*, xxi, pp. 295-302.

in the Ojibwe words have the Italian and the consonants the English values.

The subject matter of Montour's tale is interesting, dealing as it does with cannibalism, a vice which was unknown among the Algonquin tribes, except in the case of wizards. In this particular story it should be noticed that the spirit *Muttontoe* (the Abenaki *Madahôdo* 'Devil') desires to devour an *aged man*. This may be a survival of the primitive time when it was actually the custom to eat the old people, apparently in order to get rid of them, as has been the case until quite recently among the Tierra del Fuego tribes. It is at least curious that the *Muttontoe* desires to eat the elderly rather than the young man, who would be a better subject for mere cannibalism. It is also very striking that the uncle becomes *sick* first and thus incapacitated. This would seem to indicate a survival of some archaic idea, concealed here under the veil of a witchcraft superstition, that the *old man* was the proper prey for the man-eater. This tale seems to embody a different principle from that shown in the Passamaquoddy account of two wizards who retired to an isolated island (Grand Manan) to devour the body of a man.⁵ In the latter instance, the cannibalism was of the ordinary sacramental character, viz., the cannibals hoped to absorb some of their victim's mental qualities by devouring his flesh. It is not impossible that the custom of eating grandparents and other aged incapable persons might have had for its basis a similar sacramental idea—i. e., that the old people, by entering the bodies of their descendants, should live again and at the same time impart to the younger cannibals some of the nature of the aged victims.

As literature in modern Delaware is so rare, I have given a careful philological analysis of Montour's tale, so far as my imperfect knowledge of the language has permitted.

WITHKEELNO WAUK WSHEETHA.

I. ^aWeekwaum lawee kohpe weekena withkeelno wauk wsheetha mahji kihkweelno wrhalin neepnumo. ^bTah lickee wsheetha weenamulthoo, oonjeemawuh

A YOUTH AND HIS UNCLE.

I. ^aIn a wigwam in the midst of the forest lived a youth and his uncle of many summers. ^bOnce upon a time the old man was taken ill (and) called his nephew

⁵ See Prince, PROC. AMER. PHILOS. SOC., xxxviii, pp. 182, 184, nr. v.

wlunquathitha aleh-mawmjeenah kihklookaut. ° Withkeelno lawalindum, leetahah: “gutauch wlutchwah jeeth. ° Noolihtoomic mihtqueenootee wauk kpuheekun waukitch nooshwuhtoonich uhpeeyuhk nahtau aleenawqtheet.” ° Waupungeek andahkeshihtootah mihtqueenootee meelaun. Wsheethaha wlalindumoo wekwulup laulpukshe. ° Nulhuh-nuh wtuhlaun wsheetha ahpeewuyuhpeenang. ° Waupungeeka weenumultheet ithpeenurhka aleet “klithtuh.” ° Wtilawul withkeelno: “ahwanitch pawhji; cheepeenawqthoo wauk ahkonjauptoona kweeshulookich, shuqk chee weeshulookoowih; muthkuneetahaul; pawoich andah-laweetpikahk andah-wam-quack-kaweeet.”

II. ° Nulnuh peethkahkeek andah-mahji-keeshmeettheeteetah, withkeelno awuthee tindawing lmutawpoowh, pahtoon tah nij alak nih aleetpikahk. ° Weerh-kawa quack konjawh wuhkoong; ahwan cheepeenawqthoo wcherh-akahlaun keerhkee th'q'ta: ° “Ugh,” owh, “baum konjawan nhukee; nmihwa linno. Ktuhaulaw ksheeth; naulaw; Ugh, kweeshathee.” ° Withkeelno mutahkawh weelno, shuqk wun keemoorh konjawan weeshulooko nawkawh. ° Nul muthkuneetaha neepahwooh; owh:— “Mawah geesh-keeshajpinah-

to say to him his last words. ° The young man grieved (and) thought thus:—“I will make everything comfortable for my uncle. ° I will construct a basket with (lit. and) a lid, and I will put in it all kinds of downs.” ° On the morrow, when he had finished the basket, he presented it. His uncle was pleased and received it weeping (*i. e.*, with gratitude). ° He then placed his uncle in the soft downy bed. ° On the morrow, the sick man stretched out his hand which meant “attention.” ° He told the youth (then):— “Some one is coming at whose terrible appearance and condition thou shalt be terrified, but fear not; take courage. He comes in the midnight hour when all things are sleeping.”

II. ° On that same night, after they had eaten, the youth sat on the opposite side of the fire, awaiting the outcome of that night. ° Suddenly there was something overhead and a certain terrible-looking being dropped down by the fire: ° “Ugh,” said he, “I myself am here; I eat man; thou lovest thine uncle; I want him; Ugh, thou fearest me.” ° The youth had fought with wild animals (?), but this wizard, as he must be, frightened him for a while. ° Then, summoning his courage, he stood up on his feet

wa." Owh yohqul :—"Lawpeewhich baum; keeshajpina- witch." ' Nul kithpihlaun aleen- qahtang.

III. ^a Nul withkeelno lmutah- poowh lawpeewh wtilawul whu- kee yul :—^b " Kalahaat checpah- wan. Shurhke kalahnickulooq- kich jeeth. Quackwichha dil- noom? Dulmitheemich ahlih- wthihkawk, tauthrha ahwana- wah." ^c Withkeelno uhloomth- oowh, shuqk wtilawul wsheethul: —"Lawpeewhich baum."

IV. ^a Aloorhwat quack, yih weekwaum thkuhinthoowh pat- chihkcheewh; owh :—"Taunha wtimdin ksheets?" ^b (Mawsha- lindum) Mawsheelahwahkoo almawsheel wam wawihtoon ay- lackwloowheen. ^c Wauk uhloom- thoowh wauk lawpeewh moor- kum weekwaum ahwawhlihkoos hawa wninahko wtil-sheewa- lindumoo weenawqthowh. ^d Nul wam wtilauch mookahwaun. Wtil wturhquon checpahwan. Shawa wninootumin wuh linno nunrhat Muttuntoe. ^e Nul wtil- awul withkeelno: "Chee quack leetahhawa dulwihkawah. Ktilil yoonich ktilnumin wauk ktilooh- moolin wanjich ahloowhweekah- wut."

and said :—"I cannot have him ready." Again said (the wizar- d) :—"I shall come here once more; let him be ready" (then). ' Then he leapt up through the smoke-hole.

III. ^a The youth sat down again and spoke thus with him- self :—^b " Truly he is awful. It must be that my uncle shall leave me. What am I to do? I will go toward the setting sun. (Perhaps) I may find people (there)." ^c The young man (then) departed, but he said to his uncle :—"I shall come again."

IV. ^a After journeying a little, he came to a wigwam (where) a small boy came out (and) said : —"How is it with thine uncle?" ^b (The traveler) thought it strange :—"Can one so odd looking know all about our condition?" ^c And he went on, and again he found a wigwam where there was a wizard, who at once saw that he (the traveler) was in trouble; that he looked sad. ^d Then the youth explained all to him. He described to him the terrible being. Immediately that man knew that this was Muttuntoe (the evil spirit). ^e So he said to the young man :—"Do not think about it. I will overcome him. I will tell thee what thou shalt do, and I will explain to thee how to overcome him."

V. ^a Withkeelno andah-wam-loohmoonda uhloomthoowh. Andah-nuhpahtah, wama wtilauch mookuhwaun wsheethul. ^b Nul andah-keeshmeethihteet, wtulwachpeen alningich keesha-wam-cheekhung neethkak. ^c Wsheethul wtuhlaun nakah wtupeenang wauk wluqknuhaun waupahthauni alpookwuhk andauch pookwuheeng, warheetawshta nakah wsheethul wtupeenang. ^d Nul wtilahmooltheen wtilkeeshich uhloowhweekwaun. ^e Nul ninandpeethkakh lawpee cheepawaun lawinda wcheerhakahlaun: "Ugh, dupih, neecheepahwaun konjawan; keeshajpe." ^f Nul andah-tahwining kpuheekun, pajkcheewh withkeelno cheepeenawqthoo uhj althithpoocheengwat uhpee. ^g Wiyoh mawhaul linnapa weeshauthoowh uhloomihlawh.

VI. ^a Withkeelno wauk wsheethul nulowhwee ayahpoowhuk.

V. ^a After the youth had been shown all, he departed. When he returned, the young man told all to his uncle. ^b Then after they had eaten, ? ? ? ? he swept up all the dirt. ^c He put his uncle in his (the youth's) bed, and covered him with a white blanket with a peep-hole in it, and he lay down on his uncle's bed. ^d Then he felt that something strengthened him (with power) to overcome. ^e In the dead hour of night, the hideous monster again dropped down in the middle (of the wigwam). "Ugh!" (he said) "I am here. I am a monster. Be ready." ^f Then when he opened the lid (of the basket bed), the young man, looking terrible, stepped out completely covered with feathers. ^g That man-eater became frightened (and) departed (through the smoke-hole).

VI. ^a The youth and his uncle are (still) living (there) contentedly.

PHILOLOGICAL COMMENTARY.

I. ^a *Weekwaum* (A. ⁶ *wigwôm*) 'house, dwelling' from $\sqrt{\text{week}}$. Cp. *Weekena* 'they dwell, inhabit' (A. *w'wiginô*), of which *weekwaum* is the cognate accus. :—'they inhabit a house.' Note the use of the present tense in narration to denote past relation. *Lawee* 'in the midst of' = O. D. *lawi* and A. *nôwi* (reduplicated *nanô-wiwi*) in the middle. See V.°. *Kohpe* 'forest' is undoubtedly

⁶ A. = Abenaki; O. D. stands for Old Delaware, the mixed language of the missionaries.

AJP. = Amer. Journal of Philology.

cognate with A. *k'piwi* 'in the woods.' *Withkeelno* 'a young man,' composed of *withkee*, A. *uski*, Oj. *oshki* 'young' and *linno* 'man.' See on IV. ^a. *Wauk* 'and,' written *woak* in O. D. ¹ *Wsheetha* 'his uncle' = O. D. *schiess* 'uncle'; A. *nzāsis* 'my mother-in-law's brother'; Oj. *nijishe* 'my uncle.' See I. ^b, ^c, but III. ^c, *wsheethul* with obviative *-i*. *Mahji* 'already' = O. D. *metschi* and A. *majimiwi* 'always'; cp. Oj. *aji* 'already.' *Kihkweelno* 'old man,' from *kikhwee*; cp. O. D. *kikey* + *linno* 'man.' *Wrhalin* 'many'; cp. O. D. *chweli*. *Ncepnumo* 'summer' = O. D. *nipen*; A. *niben*; Oj. *nibin*.

I. ^b *Tah lickee* = O. D. *tah likluque* 'once upon a time.' Montour had written wrongly *tan lickee* here. O. D. *likluque* 'now, about this time.' *Weenamulthoo* (O. D. *winamallsin*, A. *akuamalsi*) 'he feels sick.' *Oonjeemawuh* 'he calls him'; cp. O. D. *wuntschiman* 'he summons him,' composed of *wuntshi* 'from' and \sqrt{na} 'call'; so A. *uwikwimon* 'he calls him,' where the last part of the stem is identical with the Minsi. *Wlunquathitha* 'his nephew' = O. D. *lunk* 'nephew.' *Aleh-mawmjeenah-kihkoolaut*. *Aleh* 'in order that'; *mawmjeenah* = O. D. *mantschitsch* 'for the last time' (A. *mōmjessala*); *kihkoolaut* is a reduplicated participle, 3 p. anim. 'he speaks' from \sqrt{kool} . See Prince, AJP., xxi, p. 298, on this stem and cp. A. *kalolōmuk* 'one speaks.'

I. ^c *Lawalindam*, cp. O. D. *uschuwelendam* 'he is grieved.' *Leetahah* 'he thinks' = O. D. *litchen*; A. *alidahōmuk* 'one thinks.' *Gutauch* for *ngutauch* 'I will make' (it), with *n*-pref. of 1 p. and *-ch* sign of the future (A. *-ji*). *Wlutcharwa* 'so that it pleases him.' The first element is *wule-* 'good,' 'pleasing' (A. *wuli*). *Jeeth* 'my uncle' for *njeeth* = O. D. *nschiess*. Montour always leaves off the *n* prefix of the first person before a consonant; cp. below III. ^a; *dilnoom dulmeetheemich*.

I. ^d *Noolihtoomich* 'I will make it'; *n* = 'I'; 1 p. prefix; *oolihtoo* 'make'; *m* is the sign of inanimate; *ich* = fut. ending. Cp. A. *nolitonji* 'I will make it.' *Mihtqueenootee* = O. D. (Zeisberger) *nichtquinotees* (dim.) 'a basket, something made of sticks'; cp. A. *w'mi* 'kwtonakwōnō' 'they pry it open with sticks.' *Kpuheekun* = O. D. *kpahikan* 'cover, lid'; 'something to shut'; cp. O. D.

¹ A. = Abenaki; O. D. stands for Old Delaware, the mixed language of the missionaries.

AJP. = Amer. Journal of Philology.

kpahhi 'shut the door'; A. *kbaha* imv. of *kabhômuk* 'one shuts.' The subst. ending *-eekun* = A. *-higan*, as in *pask-higan* 'gun,' lit. 'a shooter' (also Passa. *-hig'n*, as in *wighig'n* 'book'). *Waukitch* = *wauk* + *itch*, fut. ending. Cp. A. *ta* 'and' + fut. ending *-ji*. *Nooshwuhtoomich* 'I will put it in,' with inan. *-m* and fut. *ich*. This stem may be cognate with Oj. *moshki* 'fill,' as in *n'moshkinadon* 'I fill it' (inan.). *Uhpeeyuhk* 'feathers'; cp. V. ¹ *Ahpee* (?). *Nahtau* probably means 'down,' the soft under feathers (?). *Aleenawqtheet* 'of all sorts' is a participle; cp. O. D. *elinaquot* 'this or that.'

I. ^o *Waupungeek* 'on the morrow' = O. D. *woapank*, Oj. *wabang* 'to-morrow'; cp. A. *wôban* 'daybreak.' See I. ^s *waupungeeka*. *Andah* is an inseparable prefix = O. D. *enda* 'when' (rel.). It is probably cogn. with Oj. *anindi* 'where?' *Keshitootah*, a partic. 3 p. 'he making it' (inan.). Cp. O. D. *gischiton* 'he makes it'; A. *ngiziton* 'I make it.' *Meelaun* 'he gives it to him'; cp. A. *w'milôn*. The ending *-ha* in *wsheethaha* seems to be a particle of asseverative force, as in *quackwich-ha*, III. ^b. *Wtalindumoo* 'he was pleased with it,' from *wule* 'good' and *-lindum*, as in *lawalindim*, I. ^o. *Wekwulup* 'he received it'; cp. A. *w'wikwnemen* 'he took it.' The stem is \sqrt{wik} . The ending *-up* is the sign of the imperfect; A. *-ob*; Penob. *-pan*. *Laulpuksho* 'he weeps,' from *lep*; cp. O. D. *lepakgik* 'those who weep'; *lepakawagan* 'weeping.'

I. ^f *Nulhuh-nuh* 'then'; cp. O. D. *nall* 'at last.' The first element *nul* here = the resumptive *nul*, as in II. ^f, III. ^a. *Wtuhlaun* 'he puts him' is the animate form of the same stem as O. D. *hatton* inan. *Ahpeewuyuhpeenang* 'in the feather-bed'; see above on I. ^a, and cp. Oj. *apishimon* 'a bed, anything to lie upon.' This word seems to contain the stems *ahpee* 'feather' and *uhpee* 'sit, lie'; cp. V. ^o.

I. ^s *Waupungeeka* with temporal ending *-a* 'when,' as in A. *paîôdida* 'when they came.' See above on I. ^o. *Weenumultheet*, partic. 3 p. 'he is sick'; cp. I. ^b. *Ithpeenurhka* 'he stretches out his hand' = O. D. *schipinachgen*, from *nachk* 'hand.' The first part of the O. D. form *schipi* is cogn. with A. *siba-liljawi* 'stretch out thy hand.' *Aleet* 'that which is'; *al* = rel. particle + *eet* = participle 3 p. of verb 'to be'; cp. A. *ali-ait*. *Klithtuh* 'hearken' = O. D. *glistam*.

I. ^h *Wtilawul* 'he says to him'; *w* pref. of 3 p. + infixed *t* before a stem beginning with a vowel + *il* 'say' + *wul* obviative

ending. Cp. A. *wdi'lôn* 'he tells him.' *Ahwanitsh* 'someone' with *itsh* fut. ending. With *ahwani*, cp. O. D. *auwen* 'who?' and 'someone'; also A. *awani*; Penob. *aweni*. *Pawhji* 'he will come.' Note that the fut. ending here is *-ji* as in A. Cp. O. D. *pejat*⁸ 'he who comes' and A. *wbaiôji* 'he will come.' See below *pawoich* the fut. participle. *Cheepenawqthoo* 'one who looks strange,' from *cheepen* = O. D. *tshipin* 'strange' and *-awqthoo* 'he appears.' *Ahkonjauptoona* 'one who is' (?) from $\sqrt{\text{konj}}$ 'exist' (?). *Kweeshuloqkich* 'thou shalt fear it'; cp. O. D. *wischassin* 'he is afraid.' See below on II. ^a. *Shugk* 'but' = O. D. *shuk*. *Chee weeshuloqkoowih* 'fear thou not!' *Chee* = neg. prohibitive particle, as in IV. ^e. For *weeshul* see above. The neg. ending here is *-oowih*. *Muthkuneetahaul* 'be brave.' The stem *muthkun* is probably cogn. with Oj. *songi-* 'brave,' as in *songi-deewin* 'courage.' The Minsi ending *-eetahaul* undoubtedly contains the stem seen in *leetahah* 'he thinks'; cp. I. ^e, IV. ^e, and see on II. ^e. *Pawoich* 'he will come'; fut. participle *pawoit* + *ch*. See above *pawhji*. *Andah-laweetpihkahk* 'when it was midnight' = O. D. *lawitpikat*. It is a comb. of *lawi* 'midst' and *pihkahk* 'night'; cp. A. *nôwitebakak* 'midnight.' *Andah-wam-quack-kaweet*. *Andah* 'when'; *quack* 'thing'; also 'what?' (cp. O. D. *keco?* A. *kagui?*). It should be written *queq* and not *quack*. *Kaweet*, ptc. 3 p. 'it, he sleeps'; cp. A. *kawi*; Oj. *nin gawingwash* 'I fall into a deep sleep' For this whole sentence, cp. A. :—*tôni adoji mziwi kagui kawit* (in A. we usually find the recipr. form as *kawold'wak* 'they are asleep').

II. ^a *Nulnuh*; see on I. ^f. *Peethkahkeek* 'it was night'; cp. O. D. *pisgeu* 'dark'; *pisgeep* 'it was night' (*-eep* = sign of the past); cp. A. *pesgid'bakak* 'it is dark.' *Mahji* 'already'; see on I. ^a. *Keeshmeetheeteetah* 'they had eaten'; ptc. 3 p. pl. *Keesh* = sign of perfect; *meethee* 'eat' + *teet*, ending of 3 p. pl. ptc.; *ah* = temporal ending as in *waupungeeka*, I. ^g. In A. *kizimitsihîdit* 'after they had eaten'; cp. O. D. *mizin* 'one eats' and *mizewagan* and *mitsuwagan* 'food' (the last form from Zeisberger). Montour renders here freely 'after the evening meal,' but this would necessitate the use of the word *ulakunipoagan* 'supper.' *Awuthee* 'opposite.' *Tindawing*, loc. 'at the fire,' from *tindey* 'fire.' *Lmutawpoowh* 'he sat'; cp. O. D. *wulumachdappin* 'he

⁸ Note that *j* in O. D. has the value of consonantal *y*.

sits with his legs in front of him'—*i. e.*, on the ground. The last part of this combination contains the same root as that seen in *ahpeewuyuhpeen* (I.¹) 'bed' and A. *abi* 'sit.' *Pahtoon* 'he waits'; cp. O. D. *pehawah*, *pehowen* 'he waits.' *Tah* 'how,' the same element seen in *taunha*, IV.^a. *Nij* 'that' with fut. sign. *Alak* 'which is'; *al* = rel. particle + *ak* 3 p. ptc. ending inan. *Nihaleet* 'that which is'; cp. I.⁸ and *laweetpikkakk*, I.^h.

II.^b *Weerhkawa* 'suddenly'; cp. O. D. *wiechgawotschi* 'unexpectedly.' *Quack konjwah wuhkoong* 'something there was above.' With *wuhkoong* cp. O. D. *hokunk*, probably cogn. with A. *agudai* 'above.' *Ahwan*, see on I.^h; *cheepeenawqthoo*, see on I.^h. *Wcherhakahlaun* 'he jumps down' = O. D. *loaktschellen*. *Keerhkee th'q'ta* 'by the fire.' With *keerhkee* cp. O. D. *giechgi* 'near, by' and with *th'q'ta* 'fire' cp. A. *skweda*; Passa. *skwut*; Oj. *ishkote*. This seems to be a pure Minsi expression. *Tindey* is the Unami word; see II.^a.

II.^c *Owh* 'he said'; cp. Oj. *iwa* 'he says.' *Baum* 'here, hither'; see also II.^c. Is this cogn. with Oj. *oma* 'here'? *Konjahwan* 'I am'; partic. 1 p. sg. See below on II.^d. *Nhukee*, lit. 'my body' = 'I myself'; cp. III.^a, *whukee* 'himself.' In O. D. *hakey* is 'body'; cp. A. *nhaga* 'my body,' but it is not used to denote the emphatic pronoun. In Oj., however, we find *niaw* 'myself'; lit. 'my body.' The A. pronoun *nia* 'I' may be cogn. with this. *Nmihwa* 'I eat'; cp. A. *n'môwô* 'I eat him.' In A. *mitsi* = 'eat' in general, as 'a meal,' but *môwô* means rather 'devour.' *Linno* 'man,' the same stem contained in *lenâpe* 'a male creature'; see Prince AJP., xxi, p. 298 n. 1. *Ktuhaulaw* 'thou lovest him'; *naulaw* (we expect rather *ntuhaulaw*!) 'I want him' = O. D. *ahoalan* 'love'; cp. Prince, *op. cit.*, p. 299. *Kweeshathee* 'thou fearest me.' Note ending of 1 p. *-ee*.

II.^d *Mutahkawah* 'he fought with' = O. D. *machtagen*, perhaps cogn. with A. *miga*'*kamuk* 'one fights.' *Weelno* (?) 'wild animals'; so Montour, but I cannot find the stem. *Wun* demonstr. 'that'; cp. A. *wa*. *Keemoorh* 'wizard,' probably = O. D. *kemochwen* 'one who steals away something secretly.' *Konjahwan* partic. 3 p. 'as he was'; see above II.^c. *Weeshulooko* 'he scares him.' See above on I.^h, II.^c. *Nawkawh* = O. D. *nakewi* 'a little while'; cp. A. *n'makawî*.

II.^e *Nul* is used as a resumptive exactly like Passa. *nit*, which occurs so often at the beginning of a sentence. It is a demonstra-

tive originally. Cp. *nulhuhnuh* I. ^f, and *nulnuh* II. ^a. *Muthkuneetahah* 'summoning his courage.' See on I. ^b. It has the temporal ending here *-ah*, as in *waupungeeka* I. ^s. *Neepahwoowh* 'he stood erect' = O. D. *nipachton*. *Mawhah* 'not'; cp. O. D. *matta* 'not.' *Geesh* 'I can' for *ngeesh*. *Keeshajpinahwa* with neg. ending *-wa* (cp. IV. ^o and I. ^b) from *keeshajpin* 'be ready'; cp. O. D. *gischhatton* 'be ready,' also the form *keeshajpinawitch*, 3 p. inv., 'let him be ready.' A. has *kizôjo* 'he is ready.' *Yohquh* 'now again' = O. D. *yucke*, used as a sort of resumptive. *Lawpeewhich*, a comb. of *lawpee* 'again' and *peeewhich* 'I shall come' (for *npeeewhich*); cp. III. ^a. *Baum* 'hither'; see II. ^o.

II. ^f *Ktithpihlaun* 'he jumps up'; cp. *wcherhakahlaun* 'he jumps down,' II. ^b, and *uhloomihlawh* 'he goes up,' V. ^f. The ending *-ihlawh* seems to mean 'jump.' *Aleengahtang* (loc. *-ang*) 'through the smoke-hole.' It is probably connected with O. D. *linquechin* 'look.'

III. ^a *Lmutahpoowh*, see on II. ^a. *Lawpeewh* 'again' = O. D. *lappi*. See on II. ^o *lawpeewhich*. *Wtilawul*, see on I. ^b. *Whukee*, see on II. ^o. *Yul*, pl. of *yun* (inan.); cp. A. *yûlil* 'these,' pl. of *yû* 'this' (inan.).

III. ^b *Kalahaat* 'truly' is a comb. of *kalah* = O. D. *kehella* 'verily, yes'; Penob. *kehela*, and *aat* the ptc. of 'to be.' The literal translation is 'true it is.' A. *kalaato* 'verily' is an exact equivalent of *kalahaat*. *Cheepahwan* 'one who looks horrible'; cp. O. D. *tshipilen* 'it is awful.' See V. ^o. *Shurhke* 'certainly' = O. D. *schachachki* 'surely.' *Nickuloogki-ch* 'he will leave me,' from $\sqrt{\text{nickul}}$ = O. D. *nukalan* 'forsake' + *i*, ending of the 1 p. as in *kweeshathee*, II. ^o. For *jeeth*, see I. ^o. *Quackwich-ha*; *quack* with fut. ending + the particle *-ha* (see on I. ^o). The *w*-ending in *quackwich* shows that this word must really be pronounced *quackw* (so Anthony in *Len. Dict.*; *queq* under *kolku*). *Dilnoom* 'I do it' for *ndilnoom* (?). *Dulmeetheemich* 'I will go,' for *ndul*-, from *aal* (see *Len. Dict.*, under $\sqrt{\text{aan}}$ 'go'). The past of this verb is *ahloomthoowh* 'he went,' III. ^o, V. ^a. *Ahlih-wthihkawk*; *ahlih*, rel. particle as A. *ali* 'where' + *wthihkawk* with loc. ending *-k* = O. D. *wsigau* 'sunset.' *Tauthrha* 'I (shall) find' (?). *Ahwanah* 'people,' really 'someone,' from *ahwan* (see on I. ^b).

III. ^o *Wsheethul* 'his uncle' is obviative with characteristic ending *-ul*. In I. ^a, ^b and ^f, Montour has written *wsheetha* (?).

IV. ^a *Aloorhwat* 'he traveling,' participle; cp. O. D. *miss-ochwen* 'he walks about.' *Quack* must mean 'somewhat.' *Yih*, dem. pron., probably 'a certain.' *Thkuhinthoowh* 'a small boy' = O. D. and Unami *skahenso* (see *Len. Dict.*, p. 115). *Patchih-kcheewh* 'there came forth,' from O. D. *ktschin* 'go out'; see on V. ^f. *Taunha wintdin* = A. *tôni wdain* 'how is he?' *Ksheeth* see II. ^c.

IV. ^b *Mawshalindum* and *mawsheelawahkoo* appear to be alternative synonyms. The first is written in parentheses in Montour's MS. *Almawsheel* probably means 'that (*al* = rel. particle) one so strange.' *Wam* 'all'; see I. ^h. *Wawihtoon* 'he knows it' (inan.); cp. A. *n'wawawinôwô* 'I know him.' *Aylackwloowheen* 'our condition'; *aylack* = O. D. *elek* 'as it is'; *wloowheen* 'our being thus.' I have translated it in the 3 p. for the sake of the English.

IV. ^c *Lawpeewh* 'again'; see on II. ^e and III. ^a. *Moorhkum* 'he found' = O. D. *mochgamen*. *Ahwawhlihkoo* probably 'there was a wizard' (so Montour). *Shawa* = O. D. *schawi* 'at once'; occurs also IV. ^d. *Wninahko* 'he knows'; cp. *wninootumin*, IV. ^d, and Prince, *op. cit.*, p. 298. *Wtil-sheewalindumoo* 'he feels sad'; *wtil*, pref. 3 p. (A. *wdelli-*); *sheewa* 'sad' (O. D. *schiwamallsin* 'he feels grieved'); *lindumoo*, the ending denoting a state of mind; cp. I. ^c, ^e. *Weenawqthowh* 'he looks sad,' from *ween*, same stem as in *weenamulthoo*, I. ^b, + *awqthowh* 'he looks,' as in *cheepen-awqthoo*, I. ^h; II. ^b.

IV. ^d *Wam*, see I. ^h; IV. ^h. *Wtilauch* seems to be a fut. 'he will tell him'; see also in V. ^a. It is probably used here vividly. *Mookuhwaun* appears to be a synonym of *withkeelno* 'youth.' *Wtil-wturhquon* 'he describes to him,' from *wtil*, pref. 3 p. + \sqrt{wturh} + *quon*, ending 3 p. sing. (see Prince, *op. cit.*, p. 298). *Wninootumin*, 3 p. sing. inan. with def. *-in*, as in A. *n'wajônem awikhigan* 'I have a book,' but *n'wajônemen awikhigan* 'I have the book.' *Wuh linno* 'that man.' With *wuh*, cp. A. *wa* 'that.' *Nunrhat* is probably a participial formation as shown by *-at*. *Muttontoe* must be connected with O. D. *mattonheen* 'he curses' and *-to*, the same ending seen in *Manitto* 'Spirit.' It is clearly a cognitive of A. *madahôdo* 'evil spirit.'

IV. ^e *Chee quack leetahhawa* 'don't think anything about it,' not translated at all by Montour. Composed of *chee*, prohib. 'dout' (cp. I. ^h) + *quack* 'anything' + *leetahah* 'think' (occurs also

I. ^b). Note the neg. ending *-wa*, as in II. ^o. *Dulwihkawawah* (for *ndul-*) 'I will overcome him'; cp. *ahloowhweekahwut* 'the way to overcome him.' The stem is seen in O. D. *allowat* 'strong, mighty.' *Ktilil* 'I tell thee'; cp. A. *kdi'lel*, both from \sqrt{il} . *Yoonich* = *yoon* 'this' + *ich* (fut.) used here as relative 'what.' *Ktilnumin* 'thou shalt do it'; see III. ^b. *Wauk ktiloohmoolin* 'and I will explain it to thee.' The *k-* prefix = 'thee'; the ending *-ool* = 1 p. 'I' + the def. *-in*. See Prince, *op. cit.*, p. 299. *Wanjich* = O. D. *wentschi* 'for, in order that' with fut. *-ch*.

V. ^a *Andah wam loohmoonda* 'when he had shown him all' (not translated correctly by Montour); from O. D. *allohumassin* 'he shows it.' *Uhloomthoowh* 'he departed'; also III. ^{b, o}; IV. ^o. Note the lack of subjects here which must be supplied by the context. I have avoided this by a passive periphrasis. With *nuhpah-tah* 'return,' cp. O. D. *apatschin*.

V. ^b *Andah keeshmeethihhteet*, so in II. ^a. *Wtulwachpeen alningich* I cannot translate. Montour's MS. is confused at this point. *Keesha*, sign of perfect, as *geesh* in II. ^o; *wam* 'all'; *cheekhung*, from same stem as O. D. *tschikhammen* 'he sweeps it.' *Neethkak* 'dirt' = O. D. *niskeu*. The last part of this stem *-eethk*, O. D. *isk* seems to be cogn. with Oj. *aj-ishki* 'mud.'

V. ^o *Nakah wtupeenang* 'on his bed'; *nakah* 'on'; *wtupeenang* from *ahpee* 'bed' (cp. I. ^d) with pref. 3 p. *w'* with infixed *t* before a vowel. *Wlugknuhaun* 'he covers him'; cp. O. D. *mettach-quohemen* 'he covers it' and Oj. *pada-gwanawa*; the common stem evidently being \sqrt{kwena} . *Waupahthauni* = O. D. *woapachsaney* 'white blanket.' *Alpookwuhk andauch pookwuheeng*, lit. 'he made a hole there in a hole'; cp. O. D. *pquihillen*. *Andauch* = *undach*. *Warheetawshta*, probably 'he lies down.'

V. ^d *Wtilamooltheen* 'he feels'; with *-mooltheen*, cp. I. ^b. *Wtilkeeshich* 'he will make him'; cp. O. D. *gisch* 'make'—*i. e.*, 'he feels someone making him (giving him power) to overcome.' *Uhloowhweekwaun*; cp. IV. ^o.

V. ^o *Nin andpeethkakhk*, see on II. ^a. *Lawinda* 'in the midst'; cp. I. ^a. *Dupih* 'I am (here)' from *uhpee* = O. D. *achpin* 'be in a place'; A. *abi* 'sit.' *Keeshajpe* 'be ready' (imv.), see on II. ^o.

V. ⁱ *Andah-tahwining* 'when he opened' = O. D. *tauwunnummen* 'he opens it.' *Kpuheekun*, see on I. ^d. *Pajkcheewh* 'there

came forth'; cp. *patchihkcheewh*, IV. ^a. *Uhj* (?). *Althithpoocheengwat uhpee* 'he is covered with feathers'; see I. ^d *uhpeeyuhk*.

V. ^s *Wiyoh*, demonstr. pron. *Mawhaul linnapa* 'he who eats man'; cp. *n'mihwa* 'I devour,' II. ^c. On *linnapa* from *linno* 'man' and *-ape* 'a male' *par excellence*; the race name of the Delawares, see Prince, *op. cit.*, 295, n. 1. *Weeshauthoowh*, see I. ^b; II. ^c. *Uhloomihlawh* 'he jumped up'; cp. *ktithpihlaun*, II. ¹.

VI. ^a *Nulowhee* 'well, happily.' *Ayahpoowhuk* 'they dwell' from \sqrt{ahp} ; A. *abi* 'sit.'

Stated Meeting, January 17, 1902.

President WISTAR in the Chair.

Present, 11 members.

General Wistar, in taking the Chair, returned thanks for the honor done him in election to the Presidency of the Society, and offered some remarks concerning the future welfare of the Society.

The list of donations to the Library was laid on the table, and thanks were ordered for them.

The decease of the following members was announced :

Cornelius Petrus Tiele, Ph.D., D.C.L., at Leyden, on January 11, 1902, aged 71 years.

Philip P. Sharples, at West Chester, Pa., on January 15, 1902, aged 91.

Prof. Alpheus Hyatt, at Cambridge, Mass., on January 15, 1902, aged 63.

The Standing Committees for the ensuing year were chosen, as follows :

Finance.—Philip C. Garrett, William V. McKean, Joel Cook.

Hall.—Joseph M. Wilson, Harold Goodwin, John Marshall.

Publication.—Henry Carey Baird, Patterson DuBois, Joseph Willcox, Amos P. Brown, William H. Furness, 3d.

Library.—George F. Barker, Albert H. Smyth, J. G. Rosengarten, Edwin G. Conklin, R. C. H. Brock.

The meeting was adjourned by the presiding officer.